Combined New Year Group
January 2, 1963
Played on January 17, 1963

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First meeting, new year. Who is here who was not here last week? To some extent, the two meetings belong together because you remember last week, for those who were here, that last week we talked about the end of year as a stepping stone for a new year.

Tonight we want to talk about what is ahead and what we want to try to do and on what basis do we want to try to do what we think we can do. So, for that, it is necessary first to know what we are and how far we are and what is actually the instrument which we now have and on which we, to some extent, can rely.

You remember we talked about the difficulties if that kind of an instrument because there is no certainty that that what we see is actually the way it is and that we are always a couple of degrees off regarding ourselves and particularly when we try to find out what is for us reality, that we are then getting perhaps a little closer to it the more we try, but that the road is a long one if we want to make up our mind to go ahead with something that we now think we have to do with whatever we have. And it has nothing to do with anything that we have in absolute sense. You remember, it is necessary to realize that, that which ever we are now, that that is sufficient for a continuation on the direction of where we think is the possibility of truth for us.

And it does not matter if actually the truth is there where we think it is. We work as if the truth is there. We work as of we would meet God tomorrow morning. Or perhaps, as if we,

When we work, try to reach God now, whatever it is that we understand by God for us; that kind of a higher being which perhaps for us at the present time is nothing else but a glorification of that what we are ourselves, and to hope that that what we now undertsand of a concept of God-like for us is, in reality, that what we asscribe to ourselves if we were harmonious, really developed as man ought to be devbloped. So that really, you might say, God is around the corner. But wwe have to go around the corner because He is not coming to us. We have to go towards Him. And the work consists of that, In accepting that what we are that we then base then the reality for us, regardless if that is a reality that is one hundred percent absolute.. For us, at the present moment, it is the only reality we have and it ixs the only thing which we can work with. And with that we start. And that any different change from where we are towards or in the direction of evolution means for us a positive value which is added to the totality of the efforts and attempts at work. So, this is what we have ahead of us.

We know now maybe a little bit better than last week what we have tried to do if we actually saw in this last week, these last days before the new year, trying to remember ourselves in how we were over the years and what has brouhgt us at the present time to what we are. So that we now have that kind of a foundation, that kind of something on which we now try to stand and with which we will say to ourselves, "Yes, I accept life. I accept the way I am. I do not wish to change myself than only in the sense that I would like to wake up. And that if I do wake up then all other things will change for me and they will gradually for me become apparant, more insight, more understanding and more

reality for myself so that then something in me starts to guide that what is now still latent or very little developed.

It is the possibility of that kind of development to something in me that says, "I can see myself. I am. I remember. I do. I think. I feel." That kind of I that, at the present time, means for us the most pure in feeling, the most pure in thought, the most pure in our actual physical behavior; that what is really essentially ourselves, that what we for ourselves consider the highest. But not in the sense of ethical culture, not in the sense of something that is lovely and beautiful but in the sense of something that is awake; something that is different in nature, something that belongs to the objectivity of life and not to anything that has to do with subjectivity, emen how beautiful and how lovely it is.

So, this we have to realize, that if we go and try to find out more about ourselves over the next year, that we constantly have to have in mind this necessity of waking up first. And that all kind of decisions we will make or try to do in accordance with whatever our understanding us, is constantly based on the fact of being awake and has nothing at all to do, in the first place, with trying to live better in the sense of feeling or fmmx thinking or even to be nice and kind and so forth and so forth - what I said last week.

It has to do first and foremost mm and all the time with the fact that I make an attempt to wake up to the conditions in which I am and that I will accept that condition as it is without wishing to change it. And then only from that stand point I can start judging or I can start rememberung or I can start seeing myself or I can start trying to continue to wake up, trying to intensify this experience of being awake and then trying to continue to be

aware of myself in all kind of behavior forms or in ~~xxxxxxxx~~ feelings or in thought processes.

So, let that be understood, that which ever way we go, whatever we talk about and we talk very often about ordinary life and how to behave in ordinary life and what to do and how to make a decision and what is actually important and what is not important; and gradually to do without certain things or to try to find out what is unnecessary in our lives, that all of that can only be judged from the stand point of a certain awareness even if that awareness is not as yet complete; that is, as yet not one hundred percent, as yet absolute.

I have compared it many times with the condition of twilight where there is a little bit of light but it has to be light of that kind - light of the kind of objectivity. And, unless objectivity is involved in it, noamount of trying to do good or to think good and thank God and all the rest of it is of no value whatsoever for the purpose of trying to evolve. It is good for every other purpose. It is good for purposes in ordinary ~~xxxx~~ life. It is something, of course, that is extremely useful, even in getting along with other people and particularly when what is involved is that I am very much interested in being recognized by someone.

But you remember I said that if I actually could become free, that is, if I could become objective regading myself, if I could really be impartial regarding everything that I now manifest, then on that basis I would have a freedom which I never have experienced before. And it is only in that direction that we want to go and the introduction of that kind of newness of an idea, newness as represented by an objectivity about which

we know very very little but with which we must now start.

So therefore, the questions that will come up always have to be based on the necessity of understanding work. And, unless work is there, we will not gain. If work is there, we can gain; we can gain one iota, one little bit, an inch but that can be added on to our lives. If awareness is not there, our lives continue in exactly the same ~~xxxxxx~~ circle. It will not be a spiral. It will be rotating, rotating and the biggerm the circel, the greater the fool.Because we think sometimes that in the magnetuke of that what is an extension of our three centers that we reach something. And that is where we are most foolish, that we still belive that in that direction there is a possibility of growth. Naturally, gegarding Earth there is always that kind of growht and there is always that kind of development. But, as I have said many times, and particularly this coming year, we will talk very little about that.

We will talk about the necessity of improvement of ourselves on Earth when first the requisite is made, the requirement that I am awake and then, from the stand point of being aware, then such an improvement can come. You must judge for yourself if these statements are correct. It is a requirement for next year. It is something that you must not simply take. You must study, you must read, you must think, you must do. You must acquaint yourself much more with work as it is. You have to be more honest, more diligent, serious, really serios. It is a requirement of course for the group on Tuesday. Naturally, in the Wednesday group it gradually becomes that. And the further we go in the year, the more there is this necessity of those who are now so-called members of the Wednesday group to come

wvery Wednesday. It is already so little. It is just a couple of hours that you take off, off the whole week inwhich you are being reminded that work is necessary for you. And, if you really are in any way honest with yourself, then you must continue to come and not find an excuse simply because you have something else that you believe is as important. Only when your house bruns down or things like that, that a calamity actually befalls you. You should, at the present time, have already made up your mind that you are not going to miss anything, that is, provided you are serious about the necessity of work.

I cannot make it more serious. It is entriely up to you to consider it in the light of your own experiences and what you feel at the present time is needed. And the needing that what is similar to air, the needing of that kind of impressions, that kind of being exposed to the necessity of a life-giving energy which for you, at the present time, is available if you wish and if you actually, you might almost say, pray for it and inwhich you can change your mind and your heart into the actuality of living it and trying to live in accordance with that much and much more than you do at the present time. All of that will require on your part that kind of seriousness that you say, "At least for some timex I will expose myself to that. Let's say I make a pact with mysekf for six months I will try not to miss one sihgle evening if I possibly can help it." And I say then, "So help me God," By that I mean there is something that is a determination which has to do with a vow regarding oneslef. And it is learning this kind of a vow, this kind of seriousness, this kind of a vow which is indicated when I say, "I promise, " that I lift my hand up and I do like this. That means I will die if I do not follow my vow. That kind of requirement is of course necessary for

Tuesday. For Wednesday, I hope it will be. If it does not come, then also certain people who simply insist for some reason or other to come a little haphazardly, I will ask to stay away. I am not asking any one to come. But I will ask them to stay away. This is one determination I make for this coming year.

I said last week that I will talk about what I will try, what I will try to do this coming year; that I will continue in the same way as I have done this last year but even more so because I think that time is getting much more precious and that the necessity of seeing these ideas, I would almost say, in the proper relationship towards ourselves and our lives is something that is quite essential. And it still has to be said and I will try to say it as long as I possibly can; that what is the truth about the ideas of Gurdjieff.

There is a little book out at the present time by Margaret Anderson who also was exposed to Gurdjieff for some time and had a little group with a few people and for some years she was under his influence, you might say. And she saw a great deal of him in Paris. She mmk wrote this in order to acquit herself, you might say, with her own conscience in order to give something. And she calls it 'The Unknowable Gurdjieff." Well, it is quite possible that he is unknowable for her. What seh does is to quote a great deal from other people and to steal a little bit from some one esle altho she will acknowledge it. But there are also certain statements made in that little book which unfortunately are not entirely correct and it is up to us as a whole to try to see, if you do read it, what is correct and what is notcorrect so that you are not fooled.

There is only one way of explaining and expressing the ideas. There is only one way by which objectivity can be uhderstood. There

is only one way by which impartiality has a meaning - non identification. I mean there is no question about it what is meant by that. There is no question about the difference between being and any one of the functions, thinking, feeling or doing. All of this must be quite well understood if one wants to understand work of Gurdjieff.

And it is up to us, up to each one individually to check with All and Everything to find in that book - after all, that is written by Gurdjieff - to find statements that are, in the first place, contradictory, incomprehensible and those that appeal to us and fir in a certain frame work of the ideas as you now understand them. I hope, for that reason, that you will study the book. Every once in a while you can look at Ouspensky. You can even look at Nicoll a little bit. You can even take that book of Margaret Anderson and start to find out a little about what Jane Heap is saying in London and all the rest. I have no, naturally, no objection whatsoever that you get all the kind of information you possible can from any kind of a corner of the Earth.

But finally you have to come to the conclusion that this is for me the only way by which certain things can be made intelligible and for which I can then say they are workable because they contain in them the seed of something that is unusual and still is possible for me to accomplish and to realize and to actualize in that sense and not in any other sense. So, do not let anyone seel you lemons for apples. You have got to have the real thing.

And we will try to find out what is real so that in your questions you question me. You must because I can make the mistakes just the same and I can also be quite off and maybe carried away with a certain amount of emotion and, every once

in a while you might say, with a little nit of fanaticism. I will try to guide myself against that if I possibly can, if I possibly can do it. If it is possible for me to remain really pure, in that sense, of what is the meaning of Gurdjieff. He only died not so long ago and laready there are these difficulties that one must be much more accurate regarding it and not be satisfied with half way statements or wishy washy nonsense or diluted concocts. I emphasize this and I do not want to emphasize it again. I say in in the beginning of this year. It is just as important for me as it was last yeat. I think it is absolutely essential that we understand each other on that basis. And tht as far as Gurdjieff's ideas and his work is concerned I wi will do my best to interpret it as well as I can in what I really think is the meaning of it and let it go at that because that, in itself, will stand by itself. And I will not ask for any particular approbation, even a like or a respect or a dislike from anybody. It has nothing to do with anyone else. It has to do with my life and all I can tell is what what I believe in. And what is my belief, that you can hear if you wish to hear it. And if you do not want to hear it, it is alright with me. My belief will stand and fall with what I am myself. So, no more about that.

The questions now is we proceed regarding work. We must understand now what it involved. We must understand it once and for all. We have to do away with every kind of form of ordinary life as applied to work. We have to understand that for work it is necessary to apply first something else: that is, the objectivity regarding oneself and the behavior of oneself. And for that I say it is a question of understand self observation properly applied. Gurdjieff uses that word - properly

becoming self-aware. In the proper sense of the word to be aware of onself. To observe onesle f like Gurdjieff indicates in Beelzebub; To observe from Mars the Earth by means of a Tesecocsmo which was built by Beelzebub himself and gradually gave Beelzebub a chance, from Mars, to see the slugs, the beings of the Earth and how they behave and to judge abd then, in case of necessity, whenevr it was required, he would go down to Earth, to descend to that in order to fulfill a certain purpose and work with the people on Earth and to help them, to make them understand what was being involved and in what respect they did not follow the line of the real understanding of that what was necessary in order to cahelve the five rules of objective morality. This is in Beelzebub. This means I have to have towards myself exactly the same kind of condition of trying to see myself as if I am on Mars. That is, I am; Mars representing a planet, an emotional state I have to be in a state inwhich I am ready to fight but not figthing. I have to be in such a state that I am at the boiling point but not running over. That is, I am a point inwhich most of my emotions are involved but are still under control. This is the state inwhich I wish to observe myself, that is, the Earth, my functions, the different cells and parts of myself which are the human beings on Earth. And that every once in a while, Beelzebub comes down from Mars to earth to help the poor slugs which are there. That is, my mind will come down to earth and help the manifestations of my body to try to understand, to tell such manifestations what is reality and what is necessary for really understanding life. All of that is in Beelzebub abd there are six descents and each six, every one of them, represents for onesle f a part of ones body in its functioning. Try to look at the book from the stand point of trips to the functions of myself by my mind and becoming interested in certain parts of

myself now functioning and where such parts are at the present time under the influence of because of the influence of certain other things over which one has very little control, are now functioning like , like Tibet, like Tikliamish, like Atlantis, You must read the book. You must sit, you must ponder. You must try to find out what is meant by these trips to Earth. What is he trying to do? Why is he going to India by means of the Himalayas? What is so difficult to cross? That Fa bridge in oneself, in the possibility of the development of oneself. If actually I can understand th e trips, the descents as if they are trips which my mind takes regarding myself to try to understand the functioning of my body and my feeling and my thought center. These things are required. I ahev to learn how to observe. Self observation; that self is my body, functions of my bodym functions first physcial, functions of behavior forms, functions of how I behave in ordinary life. Of course, there is no other way. There is no other life. I am not away from Earth. I am in ordinary life and now something in me has to become aware of that kind of life, my body, living, doing, functioning, behaving. Not as yet feeling, not as yet thinking but ordinary forms, facial expression, tone of voice, movement, tensions of muscles, breathing, blood curculation, various things that I now know; postures, jestures, things that other people can see , things that I myselfam aware of. All of that comes under the scrutiny of that kind of a Tescocane which is my mind looking at that and recognizing that as me walking, as me doing this, doing that. And then to see as one sees it thru a telescope because fortunately a telescope will notallow oneself to put colored glasses in and to still maintian that that is reality. The distance is far. That is, I have to see it as if from Mars. I cannot tinker with the

Earth. When I see myself, I cannot tinker with my body. I cannot re-interpret it. I cannot re-classify it. I cannot dislike it or like it. I have to take it as it is as I see it thru a telescope. If the telescope is dirty, I clean it. If the glass, the lenses are not straight, I make it so that it is as pure and good as it can be. That, of course, is the task of building it. So I have to learn to give my mind a chance to develop. I have to give my mind the possibility of having a faculty which is objective in the real sense of the word. This is the whole idea of work on oneself; that gradually something in me starts to develop which is objective; that is, that kind of faculty which records that what it sees; that what is, and that will not allow, in its functioning of its mental particular considerations, any kind of a feeling to enter. This naturally means I have to be impartial. As I say, Mars is too far away from Earth. I cannot interfere with it. My mind is too far from my body, I cannot interfere with it. My feeling interfere with it. My feeling constantly says my body is not so bad. My feeling likes it. Constantly my feeling enters itno something that I see and because of that my mind does not record it right because it includes together with the actual statement of that what is, also a feeling of a like or a dislike, or a realization that it came from something else, very often a state of my emotional condition. So, I have to learn how to separate that emotion, that feeling from that what is physically and the manifestation of my physique, my body as it is, regardless of the source, has to be accepted as it is. This is to become impartial.

It is expressed also by saying non-identified. It means I, my mibd, is not identified with feeling. Therefore, there is a break. There is something that I establish in reality as I wish

to establish I, myself, something of me that is now under the control of myself, which I call my I, which is situated in my head, wanting to become aware of my body as it is. This is an action on my part. It is not a reaction any more. It is something that I make and that I wish and I wish to become aware. And I say to myself, "Here, mind, you register that what you see, my body." And then I cut any relationship between my body and my feeling. I can think about it. I can rationalize. I can also explain it. I can say, "It is a state of my body, tenseness of muscles, tone of a voice which is a little bit emotional or sentimental or whatever it may be." I can exxplain it that it is that kind of a reason why the voice is like that; why I am tense. But, when I am actually observing, I have no interest in explaining the condition.

I am only interested in taking the condition as it is and then I cut off the possibility of my feeling interfering with that recording of the fact of what exists and the behavior forms of that what exists, principally physically. So, this includes the second; non-identification or impartiality.

The third is the moment of awareness. Again, you must understand that a moment is absolutely essential because in our idea of thought and feeling we live in past or future. That is something you will start to realize when you start to ponder about it. And that you really do not live in any particular moment and that unless one understand this -- it is not so difficult for some and for others it is a little more difficult because it looks like a concept that has a certain mathematical quality and in reality it has nothing of the kind.

It is: "I". When I say this, it means that at that moment, I have registered some hing that I happen to hear, maybe not with my ears but ~~xxxx~~ that was formed in me by a certain amount of air that came out in the form of I. I can afterwards say, "Yes, that was a word and that represents something." But, at the moment when it comes out of my mouth, I become aware of that flowing out of my mouth, registering there where it came out and I sense the existence of something like a sound coming from my mouth which is represented by I. The moment of awareness is when such wind, air, comes thru my mouth and I make a sound. It is important to understand this because if I do not understand it, I will have to ~~xxx~~ sit. I try to become quiet. I try to say certain things very softly and I now try to become aware of what happens when I say certain things. That is, I relax first. I take away all kind of energies which prevent me from giving this my full attnetion. It is the reason I insist that people sit down. They should not get tired. They should sit and relax so that then the energy is available for something else.

And we talk about that something else. We talk about the ... possibility of changin such energy in the direction of becoming aware of onself when one sits and when one listen and when one can, at times, see oneself - how one is when one takes in sounds. In the same way, when I sit and I make sounds, I now make sounds by means of my vibratory chords, whatever it is that makes it from my lungs and I blow it out. Sometimes I do not make a sund. I become aware of air passing thru my throat and thru my lips. I can become aware of my lips being in a certain way. I can become aware of forming my lips in such a way that I whistle. Sometimes I can say, ~~xxxx~~ "Aaah". Sometimes I can say the letters of the alphabet: A- B. Sometimes I can say the same, "A - Aah" and things

of that kind. When I now become aware of a sound coming from me, I experience thru the flow of air thru myself, with the movement of my tongue, the movement of my lips, the way those sounds are formed, I become aware of an ordunay thing in ordinary life of my ordinary self with which I have no quarrel and with which I have no particular desire of liking it or not liking it. I only have to do with, for myself, recording the fact that certain activity takes place in the form of a sound and which I now become aware thru the instrument that produces it.

Perhaps this is the simplest form of saying, " I become aware of something I do impartially, when I do it." And I now realize that as I continue to make a sound and maybe change it a little bit, change the timbre of the tone ma be, low or high or a little bit more volume, or a little bit less, whispering, or whatever it may be, that I remain aware of my voice, my mouth muscles, my lips, everything that I use, everything that is used for the formation of such soundd. I remain for a little while aware in my ststae of relaxation, recording that what takes place at each moment and at each moment becomes past but is substituted by the next moment which was in the future and again becomes moment of realiztion of the existence of my voice being produced. This you must do. This you have to do many times. This you have to do when you are alone. This is not for the gallery. This is not to show off. This is to acquire a technique of objectivity. This is to try to put to practise in wich a state that you have the best possible advantage for yourself of accomplishing a certain result; the result of trying to remain aware at the moment when you are.

When you once understand this, when you once make this your property, when you once after many many times doing it, many

attempts to remain aware, many attempts to remain impartial, many times to remain relaxed, that you become familiar with yourself, then you can introduce the question of intensifying that what is now a moment of realizing oneself; a very small part of oneself x but neverhteless the intensity of the wish at that time, wishing to hear that xxxx with all my heart, with all my mind, with everything thatis needed for the production of such a voice or such a soubd. A sound is better than a voice because a voice I may even like. A letter A I may even recognize. But nothing else but like the wind. We have heard enough of it in the last couple of days; like that. I wish to understand such a current of air which I produce and then in producing, I become aware. Something in me becomes aware of the existence of that.

And that what becomes aware os that what I wish to make grow. So you understand, all these, the acquisition of a faculty of objectivity is only a xxxxxx means to an end. The study, the recording, the remembering oneslef physcially and, later on intellectually and emotionally, is only a means to build an observer behind the Tesccocano. It is not the Tesccocano and it is not the improvement of Earth. It is not my body which has to function in a certain way, better or worse. It is, which ever way it functions, it is sufficient to become an aobject.

No one will dany that which ever the condtion of my body is in, always it could become an object if I have something that could look at that as an observer, seeing the object as an observee and no description of that object of liking or disliking. But the whole point is to develop the observer. That is,an I. That is a real myself; a real essential value, objectively grown, objectively fed, resulting in understanding, being housed in Being.

All of these concepts we have to understand. They are based on the component parts of the different slugs on Eqrth. Tahg is, all my fx manifestations are like the little slugs. They have no more value than only to help maintain my body and my body as maintainted, at the present time, by all its habits, by everything there is at the present time for me, that what constitutes my life at the present time, that is me. And I have to learn to see that that can continue to exist under the influence or, rather, in the presence of an observer. Because, if the observer ix eliminates that what is being observed, I do not get any where. The necessity of seeing that as I, that as It, again as I said many times, under the influence of something of a different kind of nature again which is not my I entirely, but which has to do with the possibilities and potentialities of myself. I call it Magnetic Cneter because it has a quality which is partly objective, partly subjectiv.e It is a little bit inbetween my personalityx and my essential qualities. It is something that I do not know exactly where it is because if I start, as it is called, peeling the onion, that is, peeling off from my ordinary life my personality, all the different plates, the armor plates that are now used to protect myself, I do not know where I come to the essential part because I can continue to peel uhtil there is nothing left.

At the same time, I say that that what is essentially within me is different from that what is on the periphery and some where inbetween there is a change gradually towards something that becomes more essential. Therefore, I say, "My Magnetic Center, it may be on the periphery one day and the next day it will be as close to my inside inner inner living quarters, as it were, as it can come. Nevertheless it exists and for me to say that I,

my mind, wishes to observe my body, that something in me also directs this necessity and the wish which is also formed, since I feel that it is necessary to do something. That means that something in me must exist and is interested in the possibility of developing myself as personality, using that what is personality for the purpose of a better understanding and the formation of Being.

Being includes living on a different kind of level. Being, in that sense, means that I once and for all can leave this Earth and live somewhere else. It means that I can live on Earth as if I am living somewhere else. It means that I can really live on Earth the way it ought to be lived. I am not trying to availd life at all.

Life as we know it and will know it during this coming year, will have to be the only means by which we can get energy necessary for the further development of ourselves. That we will use whatever we can for the purpose of such development, that whatever we can obtain from whatever source. Of course, it is logical. But, in the first place, I cannot start by trying to extract certain things from outside as if God, you might say, smiles on me or to call on the higher essential qualitieis of energy which exist somewhere else and not here on Earth unless I have first exhausted and extracted for myself and the possibilities which exist now, everything that I can. Only then am I entitled to something from, you might say, from God.

I have to go to the bridge. Then God will help me to cross it. But God is not going to bring me to the bridge. I have to go. If I talk, therefore, about energies that are available , it means that there are energies which are now wasted by myself and which can be freed by myself and that I must realize that I have to free them and then use them for a purpose of my real life. And only then, when

I do not have enough energy left, that then I am entitled, you might say, to call on God and to ask Him for help.

What is the sense of praying for something that has only to do with one or two centers? If I pray, I have to pray for the totality of myself. And only then, when the three centers are united, that kind of a prayer will catually be heard by God, whatever I understand by it. Many unnecessary thoughts, many unnecessary feelings, many habits, many use of energy for certain things where it does not need as much energy; emphasis of certain words that have absolutely no meaning whatsoever, words that need not be used in the sense inwhich I use them; certain words that are much too superfluous and that are not good for a certain expression; complications of certain thought forms which are not at all necessary for me when a situation requires a very simple kind of an answer. All of the kind of things that I go out of my way in order to avoid certain things because of fear. All of that, that I do not dare to face situations as they are, every time when I find an excuse and I postpone. It simply means that I have not the energy available at the time to settle it once and for all and to forget about it. These are the kind of things that in ordinary life are available and in the sense that I actually have to struggle; yes, and actually become serious about it and try my damnest that I really do what I am supposed to do and that I honestly will try to do that. And only then that that amount of energy that is then available for me, t hat then I will use it for the purpose of waking up. Only for that reason - not for any other reason. There is no Earthly reason whatsoever to do these kind of foolish things. I call them foolish when I do certain things in a very simply way simply because I do not

understand it at the present time.

Let me continue in exactly the same way, in ignorance. At least I am not responsible. But when I want to become responsible for my life, then I have to scrutinize where does my energy go. And how often do I spend and spend and spend, quite uselessly? That is one thing we have to remember during this year. We have to learn to curtail, to do wihtout, to learn how to use energy most efficiently and to be honest about our laziness, to be honest about excesses of things inwhich we indulge where we think we are entitled to it and we are not, but we belive it and whwre we feel that we need a little more sleep or a little bit more of this and that, and that we are hurt when we do not get it.

I have mentioned these questions about obtaining energy from other sources. I have mentioned about obtaining energy from people who drop it by the wayside when it is lost. It is my own ehergy first that is now lost and that I drop by the wayside and it is lost in the gutter of my own existence and that I have to become first aware of, that it could be used. And then I have to be in that kind of a state inwhich I could be aware and in that state of awareness I will keep such energy because, even if I do not spend it immediately, it will be used in an accumulator, in a battery that I (keep?) within myself; ready at any one time to be used if necessary.

I have to learn when to work. I have to learn when to spend energy. I have to learn that certain froms of work in ordinary life do not require consciousness. Don't make mistakes. Do not think that you have to be conscious all the time. In the momentum of ordinary life, mechanically, it is sometimes very

good to go on momentum. It does not require very much than only the over coming of a little friction. There is little, no more than just a little force necessary for the maintainance of something that rolls like a ball. I must understand ~~ki~~ it psychologically, that such a condition also exists. And it is idiotic to think that I have to wake up all the time and that unless I wake up all the time I do not work. Naturally not. I work when I can. I work when I think of it. I work when I wish. I work when it is necessary. I work when it is required. I work when I know I can and I must do it.

I also do not work when I do not wish because it would not be any good, nobodies good, not even my own, to be awake. We must make a distinction between being awake and being willfully asleep. Sometimes I must be psychologically asleep in order to presevre and conserve energy of myself, in order to use my body for the best way. Sometimes my body, under the command of I, I will say, "You go to sleep. You take care of yourself. You can feel that way if you wish. You can think that if you belive it will be helpful. Something has to be there as a guiding factor. This is what I can do. If I is there, if my body and the functions become an instrument, a servant to be used, but nobody is going to yell al the time for the servant to help him.

I gradually can grow by itself being exposed to the forms of life which are required for the formation of an objective I, inwhich the servant will help and will be there at any one time when needed. And, at times, I will be alive. At times, I will also be asleep.

These are strange concepts. You must understand them. You must understand them psychologically. If you do understand them,

you will take away a tension which other wise you wil labor under and which will prevent you from working. You habe to take things much simpler but mery much in earnest.

The simplicity of work means that at any one time I could be awake. It means that whenever I am awake, I deposit material which could be useful. It means that at any one time that I requires the use of that material of myself, that it is there nad never fails me. That is, that whenever I wish, that whenever my body is required to certain things in its whole form, in its entity, that then, in reality, it becomes 'it' and under the mand influence of I wishing it to di, that what then is 'it' becomes I. Again, you msut undertsnad this. I am changed under the influence of that what is higher than I am. If I try to feedk that what is now holy for me and gradually ascribe to that what is holy the qualities of God, then gradually, under that kind of influence of God being formed within one, I become master and it, as servant, again become, like God, one with I.

The ultimate state of Nirvana is exactly that. The ultimate state of mystics, what one strives for, the ultimate aim of life means the re-uniting of that what is now life with all life existing. For that reason, work becomes very important because it is the fulfillment of that what is really everybodies birth right and many of us know it and wish it and here is a means by which it could be reached in all its implicity, without church, without priests, without anyone, thatn only for onself to call on the possibilities of connecting, in some way or other, with the possibility of ones own development and gradually evolving as if one is pulled up by ones owb bootstrap.

It is important to understand that simply by the introduction of this idea and the concept of objectivity, that that could

gradually annihilate all subjectivity and ultimately could give that kind of freedom for which all of us are striving.

When? How? Nobody knows. This year? maybe a little more, closer, wishing. If we actually can, we will. We will try. We will maybe be able to understand a little more of that what is meant by being oneself, to be complete in whatever we do, to wake up because we are complete, to sense whenever we can, to be, in sensing, as if one is God.

It is this; this necessity of becoming and realizing for oneself that one has a certain responsibility, and an aim and a meaning in the existence of oneself as it is and as it can be accepted. When there is an acceptance, then I will make good on it. Then I will pay. Then God can be satisfied if He is my creditor. Maybe life will then be understood because that what I am becomes the one little block that fits in the totality of wherever that stone, that I first now throw away because I do not understand, actually becomes the stone on which the foundation of my Being can rest. Such is the aim of everyone's life. Such is the prayer that we have in the beginning of a year. May God give that. May we become what is needed for us. Maybe understanding, maybe feeling for it, maybe praying for it. Maybe we can see it at times. Maybe we can have hope. Maybe there is a possibility for us, for all of us, if we really wish, to help each other and to be reminded and remind others and to remeber ourselves and, in that remembering, remember also others and the obligations we have towards others. And to wish really, to wish to live in accordance with, let's say, the golden rule of Pythagoras.

Maybe we do not understand very much. Maybe we remain like little children for a long time. Maybe many things that prevent

is and the obstacles that are in the way, we cannot dissolve and they are very difficult and our habits ans our regular way of living prevents us from even understanding that little. But, at times, I am quite certain it is as if the sunshine breaks thru again after a storm. Life cannot always be that difficult. Some say it will be spring.

Maybe we understand the necessity of keeping the lamps burning, waiting until, having patience until, trying to be awake until. Who knows when? Who knows when wuxh a call comes? But then, when it does come, I will be ready. And to live as if during a day I hope,perhaps toddy, it will come. Maybe, maybe at the end of the day it has not come. Maybe tomorrow. Constantly I live in hope because I not only hope, I expect. I also know it will. I must, for myself, know rhat it must because my attitude towards it is, in that sense, pure. And because of that kind of purity, it must come about that some day, some where, somehow or other, I will realize what I am.

There were a few questions. I think, I believe, I asnwered them. Next week we meet again on Wednesday as usual and Tuesday asusual, same place there, as you know.

I wish you a good year. I thank you for all your wishes you have given me. Let's work it out together if we can. Let's at least try and at least try to make an attempt. Goodnight everybody.